

What's making the noise? Needs oil. Was there anything left over last night that ought to be warmed up? I think we were caught in the midst of some kind of a explanation when the tape ran out. Well, if there wasn't we'll probably come back to it anyhow because, you know, we keep on repeating and repeating the same old thing all the time and maybe it's good because the same old thing is not at all an old thing at all. It's all the time new but you have to make it new and you cannot rely that that what you remember is still correct. You know it's very difficult when you have something that you think you know and someone tells you, you don't make any notes, you listen to it maybe a little casually but intently and after three weeks try to report and try to repeat what has been said if you can in the exact wording. For instance an exercise, if it's explained to you after one month I'm sure that you have forgotten about 10 or 15% of it. I remember under the influence of Gurdjieff trying to listen exactly to what he said and that sometimes after he had said or given an exercise or explained certain things he would ask to repeat it and how often we failed in repeating exactly the way it had been said and that sometimes certain things that were quite important were forgotten and the same thing happened that a month later that the exercise came up again and there was difference of opinion. I think it's in the nature of this because that what we talk about is quite unnatural and it requires on oneself something that is very fundamental that you wish to retain certain things not with your mind. That what is engaged in work is your being. The mind and your feeling only leads up to it. That is the means by which your being will be reached and dependent entirely on the level of the being as you are

when you listen, on that level then it will depend how much is retained and the freer the level is from you as you are that is the more divorced it is from your ordinary life, your ordinary manifestations, your daily life what we call outer world the more chance there is for the being to receive it in a more or less direct and independent way and the more chance there will be that you will retain it. What makes the being really a level of being or rather what is being for a man and if we know what it is, is it always the same and if it is not the same what is preferable for man to have. And to what extent can you even judge about the height or the value of the level of your own being. So in the first place what is being? You can say it's the way you are. But you are in three different ways that what you are as a personality and also what belongs to the personality as a form going toward your essence also must belong to your being. A being is the resultant of that what you feel and think and on which you have acted and it is as if then this being becomes for you a unity of a representation of yourself as you are at that time as a result of such three functions and each of the three functions have their influence on the level of your being and if they are not adjusted to each other your being becomes a little bit lop-sided because it is not as complete as it could be and of course the more harmonious you can be in your thought and in your feeling and your activity as a result of that the better it will be for the level of your being and it will be smoother and also more homogeneous. When there is something lacking in any one of the centers your being becomes heterogeneous. That simply means that it is not uniform and that there are different sides to it and it is like colors that are not mixed properly and it will not give you a chance even to

use the color. For instance, you are painting and you use different kinds of paint to reach a color, you have to stir it very well. Exactly the same way, when you want to find out what your being is you have to be quite clear that that what are the component parts all are represented in the proper way and the proper form, not necessarily harmonious because many times your being is not at all harmonious. It is swaying from one side to the other many times simply because one of the component parts is not completely dissolved and then it becomes active at the expense of the other two. So if one knows, now that being has to be made up of all three things, that is your mind, or rather your head, and your heart and your hands. These are the three h's for man and belongs to his education, whatever is developed, whatever is useful to him and to some extent the flexibility with which each of the three can be connected with each other at the proper time. None of them should be sluggish. You should be all there and what is required is clarity of your mind and forcefulness of that what is feeling and the willingness to go against laziness of the body. If you look at it that way and you now want to talk about how can I raise the level of my being it, of course, it is quite logical that it depends on the component parts and which is now the most important part of the three? That what motivates the activity. Your mind gives you clarity but your feeling gives you dynamics, your force. Your feeling is that what is represented as a man in the way he wishes to live. For that he uses his knowledge and he uses his dexterity to get along in the rest of the world but what counts is his feeling and the finer and more refined it is, the

wider in range it is, the more harmonious such a man will become and one of the things for work is exactly this kind of feeling quality which has to be purified and then becomes an emotionally colored entity, or rather, a certain feeling activity of that what really belongs to man but is a little different and a little bit less dense than his material form and as such it ranks a little higher than the ordinary physical existence. For man the relationship for himself when he wants to grow is primarily attached to his feeling and mostly when they become emotional, that is more and more purified, it is the first step for man to be able to understand his life on earth. Therefore, this emotional quality is connected with the possibility of growth of man and in the first place the formation of Kesdjanian body is dependent on it and in the second place that what was used for the digestion of ordinary food in an ordinary physiological system is air, breath, which he takes in, becomes the basis for the formation of something that will ultimately give him freedom from the earth although, you might say, temporarily only because that what is still of this earth and part of Kesdjan being already formed on earth and made up of that what we call the real wish of trying to find out the meaning of one's life. We say sometimes in simple terminology it's man number four. It is, of course, in the octave the do, re, mi of the beginning of an emotional body but it still belongs to earth and it's because of this quality that Kesdjan still will die. It has to because nothing of this earth can remain when a man wishes to have a soul. A soul begins at the time when his physical body is dead and when all the remnants of an emotional existence also have died so that then man can become what he really should become. Explained in terms of the enneagram, what real man is, is what he becomes after he has completed one cycle from

nine through three to six to nine but in that particular state at nine he is still half developed as far as his soul is concerned although when he completes this ~~xxx~~ cycle he is finished with that what belongs to earth and also he's finished with everything that is mortal, his physical body has come to an end at six, his emotional body has come to an end at nine and at that point whatever energy there is available because of the death of his emotional body is now used for the further formation of his soul in a form of this sol, la, si of the intellectual octave which really connects man at that point with the overall cosmos when he leaves his own solar system. When he leaves his own solar system is saying exactly the same as that he dies to that what at the present time he possesses and that in this something is sacrificed which he has made, that is the second part of his Kesdjanian body and the function of that is only to support the beginning of his soul, you might say in its infancy, and the parallelism between what we now call sol, la, si of Kesdjan and do, re, mi of intellect is simply that they for some time are joined together until the point nine is reached which is fa on the scale of his intellect and that then at that point the end of his Kesdjanian which is si, do. All energy that has been accumulated in the sol, la, si of his Kesdjan becomes available for intentional suffering. You see you have to understand these things and they are not so difficult and they are not theoretical and it is a very good thing that if you have sometimes a certain thing in your pocket like a little drawing or something perhaps that you make like a little disk of wood and you write on it, that is you scratch on it, something to remind you. For instance you may have the enneagram on one side of it indicating what is this symbol of life and what is this particular

symbol of a possible development of man. And on the other side you may have the relationships of bodies as expressed at different levels of being. The physical body and the beginning of his emotional body for man represents his level at the present time. When it is predominantly physical the level is low. It is much closer to the animal world. When the level wants to be higher that is if man has an idea that he would like to grow and evolve out of the conditions in which he now lives he has to emphasize that particular part of him which has become a little bit more permanent although it is still subject to destruction it does not belong to his physical organs in a general way, but you might say they are of a refined kind particularly his feeling which for him then means that such feelings wishing to grow out in a certain direction of freedom must be directed towards that what is the end of his evolution and the end of his evolution as man of course is God. And it has to be in the direction of his Endlessness that man starts to feel and he hopes then by thought sufficiently interested in the possibility of freedom to establish for himself an equilibrium between his mind and his feeling and because of this what is now an equilibrium as two forces you might say again like we talked about last night meeting in man that then the resultant becomes an activity in the sense now that that what is formed in him has become Will and that his Will is expressed in the activity and the Willingness of his body to do something. All the time try to keep in mind this particular kind of a law of three. And you must also realize the impossibility of utilizing it because in the first place it is not really visible. In the second place one of the forces of the law of three we are blind to, that is, we don't see it. We have to be in the experience of the first two



which we call positive and negative in order to experience the existence of the third. If you look at the enneagram and man goes from nine to three and then to six on the circumference; this is his physical body divided into two parts, and at three it is the entrance of air into his physical body so that he then physically overbridges this particular point from three as you now can imagine it, or visualize it, at the bottom part of the enneagram, going over into six. But at the same time at three his Kesdjianian body starts; that is the entry of air which because of its help for the physical octave now starts to function as the do for a new body and the new body inscribed on the enneagram would be according to that what is now three to four logically would have to go to five. And it cannot go to five. In the phenomenal world it cannot overbridge that little part which you might say is at the bottom of that the nadir really of his existence and that therefore man, thinking in terms of the law of seven, will have to return from the one, four to two which again is the affirmation of the existence of his physical body and then overbridge to the other side and comes to eight and from eight has to go down to five and it is this round about way that man in his development has to find a certain way ~~in~~ of reaching the completeness of his Kesdjianian body. If he knew how, man would not have to be dependent on the law of seven because at three there is a direct road to six but it belongs to the law of numena and it is the trinity. And if he could understand at the point three, that is the point at which his physical body starts to develop the possibility of the maintenance of himself as sol, la, si and the possibility parallel to that of his interest intellectually as well as emotionally in that what perhaps and possibly could grow out and evolve. That is why the point three is extremely

important in the life of man. At such a point he has almost a choice to go either the circumference and the round about way and get stuck at the point where he wants to leave four and has to return to the ordinary world of his physical existence, and then when he crosses over from two going to eight he reaches an intellectual section of his being and this is where exactly this kind of method belongs because his intellect, his consciousness as it is then tells him that he needs two things: at eight it means he has to have an insight of that what is meant by work and going down to five he knows that he has to go to an emotional quality but this emotional quality belongs now to the higher development of his emotional body. That is the representation of five. In order to reach then the full-grownness for himself in seven. Seven is already past, the end, already past the beginning of his intellectual body because his intellectual body starts at six and from seven man has a chance to return in his cycle of growth by returning to one. This is the law of seven in his life. The law of three in his life can only be realized at the point three and where he has the choice then to go in a direct way towards his God which for him is six and when he completes this particular line he has gone across the neutralizing force from that what is negative in him as represented by the line nine, three to the positive side of him which is nine, six and leaving the physical he has gone over to his intellectual consciousness. I hope you understand this when you will visualize what an enneagram looks like, but why is it really that I want to talk about it. In all this the fundamental part of man is his feeling and the wish for himself to make the feeling an emotional quality. All the rest will follow when man is correct in his feeling. His feeling makes the



level of his being. By means of his feeling he goes from one level to another. His body will follow, his intellect will guide him, but that what pushes him is the desire, his real inner Wish. To some extent his belief in the possibility of things which do not as yet exist. That's an emotional quality because it is a wish for the existence of that what you know ought to be possible and you wish, now, to actualize that out of the material that is available for you. The reason for the insistence on this emotional quality is simply that life as a group depends entirely on the emotional relationships between the members and it is something that is so often forgotten because the predominance of that what we call now A,B,C and the description of work and the insistence sometimes that observation has to be followed by that what I call impartiality and then impartiality's no good unless you have simultaneity and then when you have all three then you reach the kingdom of heaven. Nothing of the kind will ever happen. At most what you will get out of this little bit of theory is a clarity in your mind, a guide, to know what to do, what ought to be done but the doing is propelled by your wish actually to grow and to utilize then what you have, what you know and to act then in accordance with the prescriptions as given in a certain part of your, you might call it now an unconscious state but in which the unconscious state has already the reflected lights of Karatas. And that that what binds people in a group and that what should produce in a group this kind of solidarity I've talked about yesterday, that what you really represent in a group is your feeling among each other, the actually caring for each other, not intellectually. Almost I would say your mind be damned. It will follow when you have a feeling

because then you will look for the guide. You have to start out with something that is a wish. I want to grow and I want to grow with others and I want to have a relationship between us on a basis of understanding each other emotionally because that's the only way by which we will all of us get out of this world. Your mind will not lead you to God. Your mind is King in this little kingdom and when it finally has been full-grown, it will have utilized everything that was needed at the present time in this kingdom that is your body and your feeling, your emotional center and with that you go into the condition of your soul and as I said before only half will be made in this world and the rest will be after your death. Twice dying, physically as well as emotionally. What is left then is an intellectual capacity of a unity with God, understanding the problems, you might say, of his Endlessness, and the Wish has been then fulfilled that you have reached the level in which there can become a fusion for yourself to be united with that what is the source of all existing and the source of life which then, at that time, you represent because you have reached freedom. What brought you there was your emotional desire actually to belong to that what is God-like and that your feeling will help you to give you freedom, freedom from this earth, freedom from yourself in a group, freedom from the damnest nonsense that sometimes you talk about in theory, freedom from arguments because you want to convince someone. Whenever you get together and whenever you see each other, try to understand where a person lives. He doesn't live always in his mind. He lives in his world with himself, knowing that he has to do something and for that what he has to do, there has to be a wish, a desire. He lives in his Emotion and what do you show to others, what do you know about others, really.

What is there in them of their real feeling; how do they meet their life's conditions? Are you willing to exchange it? If it's intellectual, it stays cold but warmth-even if it's wrong, even if you just stammer a little bit, even if you try to form words and you cannot do it, but that the tone of your voice is honest and that you say my wish is to share with you the troubles you have; I have, to understand you on the basis so that then we can go together maybe as friends, maybe as comrades, maybe as searchers for the truth because the truth will free you but the truth will only be reached by means that is an emotional quality, not that what you can put in words or in ciphers or in all ~~km~~ kind of figures. The symbolism, the enneagram, is not in the numbers that are on the circumference. That what is the symbol of the enneagram is that what is contained within the triangle and contained within the 1,4,2,8,5,7 law; that is the center around which this symbol is rotating and the rotation of that, the movement along the circumference or along the triangle is exactly the dynamic force of your emotional desire to reach to something that as yet does not exist and you don't love each other, you don't even know of each other. You just come together every once in a while and fortunately when you do movements there is something else involved and also when you come on a Sunday and you work here something else is involved but for the rest your meetings are dry. You talk and talk a little bit about that what is let's say success and try to define it. Where is your heart? Where is your actual concern for someone who is trying to say something from their heart. Try to understand me well because I'm not critical. I'm only pointing

out in what direction you have to grow because if you don't grow in that direction, you will never hang together. It'll be loose sand made up of the beautiful kernals of your intellectual endeavors, all the lovely little concrete forms that you have made as thought forms and concepts, they will hang together like sand. And with the least amount of wind they will be destroyed or simply scattered. What you wish for yourself is something that has a flowing quality, a warmth. Something that can unite with something else, that actually can have a definite action on each other, that actually can give you, I call it simply a chemical, dynamic quality because this is meant by the activity in a chemical sense, that it is chemically active and it is not in the formulation of the chemical and it is not in it's own little formula of what is in there. In each element and in each so-called chemical compound there is something that holds them together. It is the law of their molecules and the law of their atoms. It is the attraction of the molecules and electrons and the protons and that what is nucleaus and the electrons circulating around this. This is the activity and the attraction is their emotional quality. They are held together because they belong together and when something like a shock, that when they are bombarded with other elements which penetrate into that little atom they have to give up something that originally belonged to them, like man knows now how to split an atom and I say it is not natural but this is our so-called civilization that already is starting to flirt with the possibility of doing something for which they are not as yet sufficiently equipped but that happens to be the suicide that at the present time we commit by using that kind of a force without being able to regulate it. This is happens and this will happen when you are as a group bound

together and then allow your thoughts to bombard the sanctity of your group. If you could visualize the necessity of an emotional quality in sharing, you would appreciate any attempt which is made on the part of those who have well-meaning ideas, thoughts, feelings towards the solidarity of the group. You will never criticize, you will never be jealous, you will never be vain that you think and you know it better, but you will appreciate any kind of an attempt that is made, I say, from the bottom of someone's heart to honestly tell you, to try to help you, to relate to you whatever their particular experience may be in order, you might say, even to open up to that for your benefit, to give you what they think and have thought about and then in that opening actually wanting to share what is part of their life with you, for your sake, because many of such statements when they are emotionally tinted are not done for show. They're done because they want to express something which is alive in them and it is then an explosion for themselves. You can also say, sure they have to because that is their form of life and that's the way they have to live because they have to share. That's none of your business what makes them do it. Your business is to accept it on the level where it is meant and not to be critical and not to argue but to see in what respect it fits you and it to meet it on its own ground, also, being aroused emotionally so that something in you starts to, to ask a question: what is the meaning of such a statement for me in my life, what will I do with it? Will I just sit and let it penetrate into my head and go home and afterwards think a little bit about it and then say, oh, yes, it was lovely because it was so beautifully said and this and that and where is your essence?

Where's the reality of what we call sometimes magnetic center, where is your level of being? It is terribly low when it is only intellectual, nothing to your credit. It just happens to be a little brilliancy here and there but your feeling, that requires a task. Your feeling is really, as it is now, so stupid. A feeling cannot even stand on its own feet. It still is dependent on the physical body for manifestation. A feeling in man is still in its infancy. It only occupies a little bit of an octave, not even a full one. And the ultimate aim of a feeling for man in order to be presentable to that what is required by God when you come and face him, I would almost say is a three-foldness of an emotional quality so that in this three-fold octave there is a possibility of unity in that what is then Kerdjianian for you and that would be the recognition that God says, alright, you give it to me and then you enter into the realm of my Endlessness. A group has to have a quality. A group has to have a tonality. A group has to have depth. A group is not only a color. It is not only a vibration rate. It is not only something that you can explain in terminology of a few ciphers. It is not that level of being that is meant. It is a contributing factor because it belongs to the three; without your mind you would be like an animal. We're not an animal. We are a man but a man has to use his mind in order to help his Emotion to grow out and the Emotion by itself doesn't know. How would it know because it's not intellectually adjusted. And it needs the mind to tell it. And the mind is willing to tell it because the mind is no fool at times either. And it knows what is, surely at times, what is good for it. It knows that at times



the mind has to be filled with that kind of material that is useful and throw out what is sawdust and not to allow your time to be spent in all kind of rotation, notions circling around in your mind and never getting anywhere, not even daring to fly off because you want to remain a little circle or a big circle or perhaps even a big ~~wheel~~ wheel. That what you have to be is dictated by what your mind will tell you; that is the possibility for you but how you get there - you go down just a little lower to your heart and you ask your heart, how much energy have you available to go to the Sun. In that sense, you see, that what has to grow is your feeling center and it has to grow independently on what it is now dependent which is your physical body and your physical body is the field in which the, the feeling starts to play. It becomes expressed in the different forms of behavior of your physical center and immediately when you feel you express it already because there is nothing in your solar plexus that is capable and only that what perhaps is a relation towards the solar system of a certain condition of the physical body which I call a rate of vibration, and that, I say, is like tinkling and then I say, yes, I feel, but to stand on its own feet it can't and the attachment to your physical body is so complete that there is practically no possibility of getting anything in between and this is the problem. The problem of work is really to try to learn how to feel without the necessity of an expression in your body and not in a way of suppressing the expression of it but in order to open for the possibility of growth of your Kerdjianian body a road towards really the development of that what could become Emotional from that what at the present time is a feeling energy in yourself and the only way, and this is your

mind, which will tell you, is when you're awake you open the door to the possibility of growth in the direction of an objective field in which then such energy can be used for a definite purpose not to play any longer but actually to create in you something that you afterwards will recognize as a ~~Kesdjanian~~ Kesdjanian, an Emotional body. You may not know very much in the beginning and your mind cannot tell you anymore than simply say there is the gate. Go. I can, perhaps, help you to bring you there. Still you have to go because that is your domain and not the physical body. The physical body has to be compensated. It is so used to the feelings, that to be there, that almost you might say that the physical body doesn't dare to live without a feeling and probably it's true. It needs it. The physical body is retarded in its growth. Even if you are 6 ft. tall there is still certain functions in the physical body which have not developed and one function is sensing. It belongs to the physical body and it would if it actually had that particular quality of being able to sense, that is to derive knowledge of its own existing in its own way dependent on the body itself. This is the reason for trying to develop it; I call it compensation because in work emotions will be expressed less and less by means of a physical manifestation. And there will be more and more the separation of those two centers and when that happens the physical body will feel out of balance and perhaps a little lonesome, and now the mind, being sufficiently attentive and also to some extent benevolent because it knows it belongs to the body, the mind has a certain debt to pay to the body because the body furnishes a place for the mind to be and therefore the mind will tell the body, never mind. I will help you. I will

help to create for you a function which will satisfy you so that you as physical body can remain in existence, and so the mind says I will send my attention to you in order to receive back to me a sensing, a knowledge of your existence, which then is registered in my mind as a sensing, I don't want to use the word sensation. As a sensing quality, meaning that the mind in sending this attention to that part which is being sensed now penetrates at the point where it is sensing that part as deeply as it possibly can and as much as the attention will allow in order to establish between the mind and the physical body a relationship so that the mind becoming a friend of the physical body will make the physical body know that it does not exist by itself and I say, simply say, it compensates for that what is taking away for the feeling center and the further development of one's Emotional octaves. When this happens and the energy which is available in this emotional sense for the level of one's being to heighten it and to furnish at the same time the possibility of the road towards a higher level. That is our aim as human beings and that is our aim as members of a group. If work is alive in you, it is translated by means of a few exercises which may have to do with your mind and your body but it has to do with ultimately this sensing exercise to be followed by a real feeling exercise. And in principle it is exactly the same, only the parts that do play a part are changed, and instead of the mind telling the body that it will sense parts of it and establishing a relationship between the two, this time the heart wants to show that that what is body can still have a relation with the heart but not the one that was the ordinary kind which was

automatic. This time the heart sends attention of a certain kind and an emotional quality to certain parts of the body and will make such parts actually exist in life and become dynamic so that then this feeling that starts to exist in the part that is being felt becomes alive for the body and at the same time the heart will start to function in its proper way by dictating and by breaking down habitual ways of behavior into that what is intentionally, this time implanted, in the wish for the heart to exercise its functions in the direction it, that is the heart, wishes to function. It's interesting, you see, in this kind of, we call it a feeling exercise, uses exactly the same rotation as the sensing. And I start with the mind in sensing and when the mind has gone over to the next one, as you probably remember, and I assume now that you do know what I'm talking about when the mind tries to pay attention to the existence of its right, the right arm of the body and when that is finished as far as the possibility of sensing is concerned that then the mind starts to sense the right leg. At that time the heart starts to feel the right arm. The result is two-fold. One is that the body knows it's not forgotten and that the heart still has a feeling and a wish to remain in contact with it. And the second is that the body experiences now two things. One is an entirely new one as sensing. The other is an old one which places the body in the proper relationship to itself so that the body knows nothing is forgotten and nothing is lost. Your aim as a group is that you sense first each others' existence. That for that you use your mind because you want to talk about work, you want to talk about the clarity, you want to talk about A,B,C, you want to make sure that it is all understood in the same way, that your formulations are the same for different people and

particularly in front of those who are new but in any event that you have a vocabulary and that you have really a means of referring to it and that you might say you have a little dictionary which every once in a while you can take out of your pocket and look at. This is a beginning of a gathering in which one sets out on a program of research. It is a discussion, to some extent. It is really a beginning to which you refer all the time in order to refresh your mind and when you again know and you have gone to the fountain of wisdom and you've listened to the discussions of the different members of the group, you have established a relationship and it is a very good relationship because you have agreed on a program of research and then the big thing starts. The execution of the research. That is the wish on the part of yourself to utilize what is now clear in an attempt to actually apply it, and this wish means that something has to be introduced also in the relationship between each other as an honest wish to see that each person is applying it in the right way and that you care how it is done and what actually could be the result for them as well as for yourself. This is a period of the establishment of feeling. This is a period in which the tone of your voice indicates that you have digested all the intellectual requirements and that something has been produced in your heart which now starts to flow over in the direction of your neighbor, wishing then in that sense and only now, you might say for the reason of work, to love him in his attempt to want to grow also, like you wish to grow, and you recognize that kind of a desire on his part and match it by a desire on your own part. If you could only see that that kind of an exchange on, this time on the level of your heart, an emotional, a feeling, a

sharing of that and not a sharing of the details of work, of an explanation, but a sharing of your experience, a sharing of what you're up against, of what happened when this A,B,C being now so clear in your mind was applied in your daily life and when there were opposing forces and that you had to overcome them and you had to be clever enough and moreover not only clever but that you would have to have the perspicacity, the desire to continue, this insistence on the part of your, and now I call it Will, because this is the result of your real wish that you continue to do. So the discussion is not the theory. The discussion is the description of your experience and how you managed and what you made your body do, and what was compelling you all throughout, the aim that ultimately emotionally you would be lifted for yourself and for the group as a whole to a higher level of being as a group and then on that level all things of an intellectual kind would be added to you because you would not be concerned primarily with a further explanation. You would be concerned with that what is experience and as I said yesterday that what only can give you understanding. Understanding is not your mind at all. Understanding is a function of your being at such a high level that from that level you can look at that what is your ordinary existence as if you then could become objective to it and that what binds you to the lower level is, I call it a string. It is really hanbledzoin, partly crystallized because it is in the atmosphere of the earth and partly visible because it is something that is out of its own atmosphere, having to perform you might say the condition of returning or at least still being in contact with earth until all requirements of earth have been fulfilled and then it can disappear.



When the requirements of your soul have been fulfilled, when that what is needed as intentional suffering has enabled one to overbridge and to go over into that what is God's cosmos. That what is Kesdjan was simply a little bit of a help which temporarily was like a scaffold erected where your body ends and where your soul starts and that then at the fa of that total structure it is the second octave, only it is half way to the development of man as a whole that at that that half that then starts can stand on its own feet entirely and forget about the existence of physical body and also forgets the existence of an emotional quality because then a man is, a man in his all seeing wisdom does not need any manifestation or any propellant to manifest. His existence is being. From the standpoint of earth in inactivity and he stays at that point because he has to form a ~~unity~~ unity of his life and the process of this fusion requires on his part, not only that he is silent, but that he becomes inactive and it's only after that that he starts on the second cycle of his possible development from 9 going now in the same kind of rotation and dynamically propelled not by the force of himself. He is propelled because his Endlessness attracts him. This is really what is the Wish of God of how man having tried through his own efforts to the extent that he is capable, having reached the end of his own realm, is now ready to be taken as if ascending to heaven. I say not by his own force but because the attraction, that what he is now is his lightness which does not belong any longer to anything that has to do with earth. He is then already, as part of God, entitled to the unity ultimately. All it has to be done is to go through the further development of simply the sol, la, si that is the affirmation of man, as a man, full-

grown, harmonious, attending to the affairs of earth as he must be and living, you might say, as a messenger from above, as an example of how to tell what people ought to be, what they should do. This is the desire on the part of a person who wants to share emotionally with you his life, to tell you this and this and this I've tried to do and it doesn't matter at all if they are old or young. It doesn't even matter if it mature or not; what matters is sincerity and truth. When that question of honesty comes up and when it is in the answer or in a statement all of you should pay attention. Whenever something happens that is above this earth and it is truthful in the real sense of the word because the meaning, and there is no other meaning, then the wish really to communicate in the right way and the desire is not vanity and it is not to be able to show off but it comes really because one lives and this expression of life has to be there because you might say one is committed to that kind of a form of expression that in the presence of that truth all should be in awe. But you don't understand that because you cannot get rid of your own little personality. You cannot even admit that someone has seen wisdom and brings it to you in some form and that it behooves you, almost I would say, to kneel down and to say thank God, gracious Lord this is truth for me because it is expressed by someone who honestly believes in the possibility of trying to help me by giving me part of himself. You see how far you are away from it because you are vain. You believe in your mind and it stinks. What you should bring is only your heart, almost as if you bring it on a little platter and, you don't dare really to spill any because it's precious

and still you carry it because that is what is going to give you life in this group. With that you actually, you will experience the possibility of unity. If there were a shock of some kind which applied to all of you and then under the influence of that you would realize what is really at stake. A little bit like that happened in New York. Fortunately, one can call it a blessing, a little fire and it united several of us and after that there was work, real work, real work to overcome these little difficulties that sometimes happen when you have charred material and you don't like the smell of smoke and your associations are involved because it is such a pity that such a thing is now rubble which used to be a beautiful book or maybe even worse that it was something precious that could not be replaced. And this kind of shock, when it is given, maybe intentionally clears an atmosphere and with that that what is opened is the door for letting out your feeling for each other. We are together. What is the unity of man, what is real love, what is it that we know by experience as unity, the wish to be united, the wish to grow together, the wish for that kind of partnership, the wish for that kind of sharing so that one supplies and the other supplies and both can live. One says, yes, male and female, positive and negative, father and children. You know of course, all in principle it's true, but what cements them, not their mind, only their feeling. That's why I've said many times when there is a unity between the three levels of existence, physically, intellectually, and emotionally, the one thing which has to be absolute where there is absolutely no possibility of any disagreement is your Emotion. There cannot be any variation, it has to become one. Intellectually it doesn't make any difference. You

can differ from now until doomsday and still love each other. As long as you know why the other person thinks the way they do, and they have a good reason for it, which perhaps at times they can explain logically. And as far as the physical end is concerned, it's a matter of adjustment. Either one ~~is~~ wishes or one doesn't, and to the extent that one wants to sacrifice or actually want to that extent there will be unity but that what is most important for man is the spearhead of himself as he faces the world, that is his solar plexus, because he doesn't dare to have his heart on his sleeve and what you should try is to let someone get a little peak of your heart once in a while. And that sometimes when you say certain things to each other that maybe at that time you bring something in it, a little unusual because you cover yourself up, you are secretive, you don't dare, you're a little afraid, but also you have never tried and for that reason you don't know. Of course, you're not dexterous. When you haven't tried it, you might say it is not grown up enough, or perhaps it's already a little rusty and you're a little ashamed even of using your Emotions because sometimes maybe the emotions produce in you tears in your eyes, and tears in your eyes perhaps at certain places is not bon ton. You see what you have to learn is to be honest and open and simple and real and not to hide and of course not to be foolish. You don't have to tell all the secrets in the world. You won't know them and of course you're not entitled even to them, but tell a little bit more, a little bit will go a long way, a little bit of, so how are you, how was your week, and not sentimentality, real feeling so that the other knows you mean it and the other is interested because that

is why the question is asked. You're not just flippantly and saying, oh, I was away and the other will say, I never noticed you were away, where were you? In Europe. Oh, you must have been away a long time. Yes, six weeks. Oh, my God, and I didn't know, you didn't attend the group. We're stupid fools, you know because you miss an opportunity. That's why I mention it to you. You miss the possibility of a rounding out your life, of deepening it, of making it really worthwhile because, partly because of shame, partly because of ignorance, partly because of an inability, partly because I say rustiness already and partly because of laziness. It would cost you a little bit to find the proper word and instead you will use a cliché and you say, oh, so, so. What does it mean and how can you even use it. It's far better to put a padlock on your mouth instead of those nonentities that time and time again you're forced because you are habitual, nonsensical, mechanical, little bit of creatures. No wonder that Gurdjieff calls us slugs. That is the way we behave. Can't even stand upright not even base the right of life to the erectness of that what you are as a man and to differ in that way from an animal who many times has to crawl or perhaps with four legs has to navigate on the earth. How can you look in the direction of the Sun? How can you do a movement when your head has to be up and you expect as if you try to take from heaven that what is rightfully due to you, your birthright and then how can you take that as you inhale and exhale and do as if you are entitled to that kind of breathing and how surprised you will be when you stop at a certain time and who will you blame and what have you done for the continuation of your breath because your breath is your Emotion, that is your life as you

notice it in a physical form and as it becomes apparent to you in the law of three, it is the silence of that what is emotionally felt and which need no expression and does not want to be dragged down into any kind of a form but can be as an emotional existence standing by itself without the aid of a physical body for the use of a play field, but actually having almost I would say in mind something that belongs to one's heart of a direction in which I wish to go yielding and wishing in this research to reach a certain result. A result for me which I then, I might say, I can consider a little bit more permanent because that is really the purification process and after having gone through five levels finally reach the quintessence of that what is essentially essence and which then God as the guardian of my magnetic center will allow me to become one with that. Your feeling among each other, it is so simple and it is really so necessary and if you don't start, if you just let it go and hope for the best, and if you keep on being critical, you will miss the boat because that what will be the boat, you will sit in it and there is no wind to sail it. The wind is given by that what is dynamic force in you and that will manipulate your boat even if it means tacking a little and not knowing exactly where the wind comes from because no one can trace his Emotions really. One can say, yes, they are there. No one knows that. Neither do we know where the wind comes from. It is there. I find myself, all of a sudden with a feeling of love for that what exists and I find myself with my mind knowing that that kind of a responsibility means for me to be able to use it to the best of my knowledge in the direction which I hope will give the greatest efficiency of the utilization of that precious kind of energy which sometimes I've saved up and that now



I wish to spill over because it is a form of life that for me only becomes apparent when I am in that state of wishing to give. I give everything away from myself in order to gain something for my ordinary life so that with this ordinary life it will be converted into that what belongs to God. You see, remember, remember when you meet so that even if someone would have the audacity before you start the meeting that you sit quiet and that the suggestion is let's come to ourselves and let's really feel that we all are present for a ~~aim~~ definite aim and that we are now stopping talk, talk, talk of the world and that we now are united on a level in which we want to show this kind of an emotional activity in order to try to understand each other in a little different way than just by an ordinary communication in the form of words and that you would allow certain periods of silence to exist because something is gestating in you which perhaps will want an expression and you cannot find what it is and at the same time you do know it exists. What is the prayer? I wish to become aware of my existence as an emotional being and I wish to God that he will allow me that that what exists that I at the proper time will be able to give it to him, so that for his Glory I have lived and that with this I can enter into a state which for me at the present time is only ephermal but for which my emotional capacity allows me to see and to wish and also to do because for that I want to become a man in the image of God. You try to think a little bit, what are we engaged in? What is work? What is this desire to free one's self from earth? What is involved really for man when he wishes to talk about his soul or his God - like quality or what that could become ultimately, the help-maintainer of his Endlessness and to help carry

and lighten the burden so that in turn when the call comes and that I say, yes, I will answer, here I am, my Lord, that then on Earth I wish to behave as a man and I try by manifestations of myself in all three directions of all three levels united in that what I become as an individual, that then as such I live for the glory of something that I perhaps cannot define but with a knowledge that I'm on the right road and with a hope as expressed in my feeling that I will not falter and that with me there is going to be this possibility of finally finding the solution, the end, that question mark that I now am, that it can straighten out and become a man with his head towards the sky maybe, towards his Endlessness, towards maybe his infinity and he walks, I've said it once, he walks with a stick on his shoulder and there is fastened to the stick a little handkerchief and in that he carries a precious stone, a stone that for him gives him the end to all philosophers stones and it will give him in the wrapping up in this kind of a secret the opening when he wants to use it and rub it as if the Kaballah has opened its secrets for him and when he holds this stone in his hand and he actually is in touch with it that then he knows that that what exists in such simplicity can become for him a symbol of real growth to find ultimately the purpose for which he was born. I say these things because I think you are lacking. I think you ought to know it. You must know that I feel it or rather that I'm very much aware of not feeling it because it doesn't exist. You must know that last night was difficult for me. I couldn't establish any relationship. It was a little curiosity probably because I happened to come and here I sit and I talk a little bit and I ask

and I stop abruptly and I say what questions and then we get a few questions of course and then there are a few answers but the rest of you and perhaps you don't know how to ask a question and perhaps you're a little bit quiet because maybe you're overcome, not knowing of what particular attitude or posture you should take and maybe you're a little afraid and maybe you let someone else do it but you see your feeling has to be there, that has to be there. If that were there, I would know and I would talk like I talked tonight, we talked tonight, I talked from my heart not from my mind. That I leave out of the door for a little while. Tonight it's my heart because that is the kind of language that I would like you to hear so that you once and for all, once and for all know this is the road to intuition. You don't have to go back and over and over again. It's not like a thought when you start to question it. An intuition means I'm there and I cannot go back because I don't know even where I came from. An emotional quality when <sup>? word</sup> happens to be in you, you don't know where it came from and at most you can say it was God which gave it to me and the least you can say, it is that which is really in me as life which wishes expression and it doesn't make any difference what you call it but you act on it and you use it first for yourself and then in the combination of all of you selfish people and forming a group for the sake of your own growth that then is created an atmosphere of that kind of feeling which when you come into this room you must notice because you couldn't get away from that kind of an atmosphere. Make things you do sacred. Don't be flippant, don't be superficial. Allow yourself at times at least to be a little bit more really sincere with yourself and with others and

dare to show it. Don't be afraid of such things and when you are you will attract people because that in reality, that is what they wish, they don't want knowledge. They want real feeling, expression of honesty. They want to know where they can stand and then they want to use whatever is given to them for the sake of reaching a goal. However that goal may be and how low or how high they wish to work because they are alive and all you have to do is to remind them of the possibility for them so that they say, yes, I know, I will because, thank you for reminding me. Good night.

END.